Another school, the founders of idealistic metaphysic, followed Anaxagoras in regarding mind or intellect as supremely real, as utterly different from matter, and as actively predominant over it. For them X was in some sense the manifestation of the working of mind in or upon the matter of human and animal bodies.

The Greek philosophers of the classical period, dominated by Plato and Aristotle, made a compromise between these two earliest theories. By this time it had become usual to speak of X by the name * psyche', a word commonly translated ' soul', but still used by many moderns who wish to avoid all the later implications of the word ' soul'. Both Plato and Aristotle ascribed psyche to all living things, distinguishing three levels of function (sometimes loosely spoken of as three souls): the vegetative or vital functions common to all living things, plants and animals alike; the animal functions (chiefly the powers of instinctive movement) which distinguish animals from plants; and, thirdly, the rational or intellectual functions peculiar to men and to any higher beings the universe may contain. Plato, who was primarily a poet and moralist, taught that the human psyche is, in large measure, independent of and separable from the body, has existed before the formation of the latter, and is capable of continuing existence and activity after the death of the body.

Aristotle, on the other hand, was primarily a biologist, and his teaching was never very explicit as to the rela-

tions between psyche and soma, or soul and body, as to what makes the difference between the living and the lifeless thing. In his view the psyche was not separable from the body, being roughly the sum of the functions or activities peculiar to the living body. Aristotle thus